

Millennial Star



Above the Entrance to Notre Dame de Paris

POETRY

DEATH THE LEVELLER

The glories of our blood and state
Are shadows, not substantial things;
There is no armour against fate;
Death lays his icy hand on kings:
Sceptre and Crown,
Must tumble down,
And in the dust be equal made
With the poor crookèd scythe and spade

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield;
They tame but one another still:
Early or late
They stoop to fate,
And must give up their murmuring breath
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds!
Upon Death's purple altar now
See where the victor-victim bleeds.
Your heads must come
To the cold tomb:
Only the actions of the just
Smell sweet and blossom in their dust.

—J. Shirley.

THOUGHT FOR THE WEEK:

Never let your zeal outrun your charity; the
former is but human, the latter is divine.

—H. Ballou.

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Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.—Hosea 10: 12.



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THIS WEEK'S COVER

THIS remarkable photograph reproduces in striking clearness and detail the fine art work which graces the portals of the famous Notre Dame in Paris. The foundation stones of this great edifice were laid in the year 1163 and the building of the Cathedral occupied a century. It is distinctly Gothic in architecture and is one of the remnants of what we now call the "Golden Years Of Europe."

Between the twelfth and fifteenth centuries Northern France became deeply affected by a spirit of religious zeal and ardour which was expressed not so much in preaching the Christian Truths as erecting magnificent houses to God, attendance at which it seemed was all that was required of the human soul. It was but a passing phase and although it produced some beautiful buildings, a new France did not rise to stay a great and stable nation.

A Troublesome Text

By NEPHI JENSEN

RECENTLY a speaker spoke on the text, "By grace are ye saved through faith; and that not of yourselves; it is a gift of God; not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2: 8-10.

After reading these troublesome words, he remarked—"That statement is not true. We save ourselves."

The circumstance is vitally significant. It indicates that the speaker, in question, has fallen into the error of thinking that the text teaches salvation without human effort. This misconception arises from an incorrect interpretation of Paul's philosophy of salvation.

Three great facts are stressed in Paul's text (1) the idea that salvation is essentially "By grace through faith"; (2) that faithless works of which one can "boast," will not save; and (3) that only "good works" the works we are "created unto" by the power of Christ, have real saving efficacy.

In order to understand Paul we must have in mind that he stresses the idea that works, without faith, are ineffectual, as a means of salvation. Or in other words, he emphasizes the other side of the truth, "Faith without works is dead." Paul is constantly trying to tell us that works without soul transforming faith is dead.

Any number of revolting illustrations of the deadness of faithless works could be marshalled in support of Paul's profound philosophy. Here is a down-to-date example. Two brothers go to confession on a Saturday night. One is a murderer. The other is an honourable man. Both obtain absolution. The following morning the murderer goes to mass. The brother negligently absents himself. That day the two are killed in an accident.

What is the eternal fate of these two men, according to the doctrine of one of the churches? The murderer goes to eternal bliss, and the honourable brother is eternally damned. What is involved in this doctrine? The answer is obvious. It is works without faith. The mere participation in a religious ceremony completely saves the murderer; and the failure of the honourable man to be present at the same ceremony sends him to eternal hell.

This idea that some one ceremonial act, disassociated with heart purifying faith and righteousness, will make a soul completely acceptable to God, is the tap root error in all false religions. This revolting fallacy has its roots in sheer magic—the crass idea that certain magical ceremonial acts are so pleasing to God that they win for the participants complete favour with God, regardless of the absence of character building effect of the ordinances.

True religion is based upon the cardinal concept that salva-

tion consists, essentially of inner purification, and persistent ennoblement of character through righteous living. The keynote in our Lord's conception of salvation found expression in the simple words, "Except ye be converted and become as little children, ye cannot enter into the Kingdom of heaven." The meaning of the text is quite clear. The statement could well be made to read, "Except you are purified and become as little children you cannot enter the perfect society of God."

This idea of moral advancement and spiritual ennoblement, through conversion, or inner purification, is the very foundation of the Christian doctrine, of man's emancipation. It is this concept that really distinguishes the Christian scheme of salvation from the mere human philosophy.

Profound thinkers and moralists of every age have developed many beautiful systems of right living, and character development. But none of them have been vitally effective in man's moral progress, for the simple reason that they have not possessed the power to convert or change evil natures to good ones.

Paul, the Christian philosopher, understood, as few men have understood it, that no code of conduct, no matter how perfect, can purify and ennoble human character. He saw clearly the vital meaning of the central truth of the Saviour's plan for man's moral regeneration—salvation through faith inspired conversion unto righteousness. It is this great truth that he emphasizes when he says, "By grace ye are saved through faith and not of yourselves."

If we stop reading, as many do with the phrase, "not of ourselves," we fall into the dangerous error of thinking Paul is teaching salvation without human effort. But, in the very text under consideration, Paul defines the part of salvation that is not of the "works" of which man can "boast." He says—"We are created in Christ Jesus unto good works."

The phrase just quoted holds the key to Paul's whole philosophy of salvation. If we can find out just how we are "created unto good works," or converted, then we shall know definitely just what part of salvation is "not of ourselves."

What is the power by which souls are converted, or made good? It is faith in Jesus Christ that produces this transformation. Real genuine faith in our Lord, completely awakens the soul to the reality of Christ's infinite suffering for man's salvation; and the actuality of our Saviour's conquest of the grave. This profound awakening inevitably moves man to love God with a soul purifying and ennobling love; and leads man to serve God out of love for Him rather than because of fear of punishment or the hope of reward.

Paul refers to this character-building, loving service, when he speaks of the "faith that works by love." Only love inspired "works" are perfectly "good works." Only this kind of works brings about the perfection of character which is salvation.

Now, the faith that awakens this kind of love is "not of our-

selves." It is a "gift of God." It has come to us through "grace" or unmerited favour of God. For if it had not been for the suffering of Jesus Christ, we would not have known the real goodness of God. If it had not been for the Lord's victory over the grave, we would not have known the real power of God. And without this knowledge of the goodness and power of God, revealed to us through the mediatorial mission of Jesus Christ, we would not have the faith that awakens the deep love for God that alone can purify the heart, chasten the affections, exalt the mind and ennoble character.

The story of a recent conversion furnishes an apt, concrete illustration of Paul's idea of how men are "created unto good works." An ex-United States army officer, a man of culture, received a Book of Mormon from one of our missionaries. He read it from cover to cover in two weeks. When the missionary called back, the retired officer was overjoyed to see him. As the conversation of the two turned to religion, the investigator remarked: "That book is true. I have never before received such spiritual enlightenment and upliftment. That book has changed my life. Since I read it, I have not been able to drink intoxicating liquors."

What happened to this man? His desires and aspirations were changed. He was converted, or, in Paul's phrase, he was "created unto good works." What wrought the vital change? It had awakened faith in Jesus Christ. From whence came this vital faith? From the Book of Mormon.

How did we get this faith-stimulating New Witness for God? It has come to us through the grace or favour of God. So that the part of this man's salvation, consisting of his conversion "unto good works," was wrought by the power of the faith that came to him as a free gift of God.

When he was baptized, the ordinance was not a mere spiritless, mechanical performance. It was more vital than a mere "confession of Christ." It was a sublime act of heart-purifying and soul-ennobling faith—the "Faith that works by love."

This vitalized faith that really moves souls to love God and serve Him because of pure love for him, is the great fundamental saving power that Mormonism brings to the faithless, spiritually dead world.

It is because both Protestants and Catholics are without this dynamic faith that Modern Christian teachers are compelled to resort to ceremonial display and frantic, emotional catch-words, in the desperate attempt to turn a doubting world to God and right living. But neither ritualistic splendour nor eloquent sentimentalizing can re-establish the robust righteousness of the religion of the Son of God. Only the all-conquering faith that Jesus Christ brought to the world, which was lost in the dark night of the apostasy, and brought back to man in the Great Modern Restoration, can awaken in human hearts the deep love for God that purifies the heart, chastens the affections, uplifts the mind, ennobles character and leads to the "good works" that save and exalt the soul.

For the Young Folk

A BIBLE STORY RE-TOLD

IN a far off Eastern land once lived a young boy who used to mind his father's sheep on the hillside. One day news came that cruel enemies were gathered at the top of a neighbouring hill, so all the men of the land where he lived gathered on top of another hill, opposite to the enemy position, to go to battle to defend their country; so the two armies, gathered on the two hills, were only separated by the deep dividing valley.

Now amongst the enemy army was a very wicked and cruel giant, who boasted to the people's army on the opposite hill of his great strength, challenging them to pick out their best warrior to fight with him, and saying that if they would do this, he and their chosen warrior would settle the fight between them, without the help of their armies. If the giant won, all the people of the land would be slaves to him and his army, but if their warrior won, the giant's army would, in turn, be the slaves of the people of that land. Knowing that they had no warrior who could match the giant in size and strength, the people were afraid.

One day the boy's father sent him to go and take food and supplies to his elder brothers, who were with their army, telling him to bring back news of their welfare. When the boy reached his brothers, and had delivered the food and his message, he heard of the boasting of the giant, and went to the Palace and asked the King if he could be allowed to go and fight this tyrant. At last the King allowed him to go, and would have dressed him in fine armour, but the youth said that all he required was the help of the Lord.

When the giant saw this lad coming up the hill he was angry, and mocked him, but the lad was not afraid. Even though the giant came to battle against him with a cruel sword and spear, dressed in the strongest armour, the boy had no weapons or armour, except a sling and five smooth stones, but he came in the name of God to kill the cruel giant. He put one of his stones into his sling, hit the giant on his forehead and killed him instantly. Then he pulled out the giant's own sword from his belt, cut off his head, and carried it back to the city, where he was once again ushered into the presence of the King. Needless to say, there was great rejoicing in the land that night, for the soldiers of the enemy giant were captured as slaves.

- - - - -

Here are six questions for you to answer:

1. Who was the boy in the story?
2. What was his father's name?
3. Who were his people?
4. What was the King's name?
5. Who were the enemies?
6. What was the giant's name?

Answers next week.

—E. M. B.

Welsh District Conference Report

Held on Saturday and Sunday, July 16th and 17th.

THE Conference was held at our Chapel in Merthyr Tydfil, South Wales. Owing to curtailment of passenger transport, the members could not attend the Conference in as large numbers as in previous years.

Saturday evening was devoted to a meeting between District and Mission Presidencies in discussion of District and Branch problems.

The first session began at 11.0 a.m. on Sunday, conducted by the District President, Richard C. Thomas, who, after the opening exercises and sacrament, welcomed the authorities and the congregation. Elder Haydn Forward spoke upon the Apostasy and was followed by Elder Harold G. Thomas speaking on the Restoration. Elder Christopher W. Roberts, Genealogical Supervisor of the Welsh District, spoke on the theme of the Conference, "The Fulness of Times," and dwelt extensively and intelligently upon the important work of Genealogy in the Welsh District.

The second session began at 2.30 p.m., conducted by District President Richard C. Thomas. Upon the conclusion of the opening exercises, President Thomas presented the General, Mission and District Authorities, who received a unanimous sustaining vote. Elder Andre C. Anastasiou, Jnr., labouring in the Welsh District, was the first speaker and spoke on the "Progression of Man Toward Eternal Exaltation." A sacred duet was rendered by President A. K. and Sister Marie W. Anastasiou. The Mission President reviewed the conditions in the Welsh District, encouraged the Saints to live the principles of the Gospel more truly and faithfully, and promised that those who do will, in due course, be gathered to Zion and receive their inheritances and blessings. He discussed the missionary problems, relating faith promoting incidents in the lives of some of the Missionaries, and concluded by calling local people to undertake full time and Home Missionary duties. The meeting divided into two sections—Priesthood and Relief Society—under the direction of President A. K. and Sister Marie W. Anastasiou, respectively. Both groups profitably considered important points of organization, activities, studies, doctrinal problems and general questions.

The final session convened at 6.0 p.m. and was attended by members and friends. Upon conclusion of the opening exercises, Elder Albert H. Wilmott, full time Missionary labouring in the Welsh District, was the first speaker, speaking on the theme of the Conference, "The Fulness of Times." Sister Marie W. Anastasiou, President of the British Mission Relief Societies, spoke with great feeling and spirit upon the subject of Love, and encouraged the Sisters to stand side by side with the Priesthood and build up the Branches of the District in these hard times. Everyone was touched by her eloquent appeal. President A. K. Anastasiou was the final speaker, and dealt with the theme of the Conference. He reviewed the former dispensations, depicting important phases of the Plan of God as developed through the ages of time down to the Dispensation of the Meridian of Time, the great apostasy and the final ushering in of the Dispensation of "The Fulness of Times." The ultimate end of things and the coming of the new and better world was presented for the benefit and instruction of all present in the final session. The Spirit was manifested in great abundance and the Conference proved a great success spiritually.

—A. K. A.



NEWCASTLE DISTRICT CONFERENCE SCHEDULED

Newcastle District Conference will be held Sunday next, August 17th, in the Latter-day Saint Chapel, 7, Osborne Road, West Hartlepool. Four sessions will convene under the direction of President A. K. Anastasiou at 10.0 a.m., 11.0 a.m., 2.30 p.m., and 5.30 p.m.



ANSWER TO LAST WEEK'S WHAT AM I ?

PRIMARY

Bristol District M.I.A. Convention

AN example of true Latter-day Saint cultural activity was seen during the week end of August 2nd, 3rd and 4th, when, in spite of adverse war conditions and inclement weather, the Saints of the Bristol District unitedly and enthusiastically joined in the spirit of a District M.I.A. Convention.

The week end was well begun by an opening social, held in the Zion Road Hall, Bristol, on Saturday evening, under the direction of the Hanham Branch M.I.A. Presidency. Fifty members and friends greatly enjoyed the programme, which consisted of a selection of games, a very amusing sketch, and various monologues.

Owing to transport difficulties the Saints were unable to gather early on Sunday morning, so the Hanham and Bristol Branches separately held Testimony meetings at 11.0 a.m. A remarkably fine spirit prevailed at both these meetings, and testimonies were well borne by the Saints in attendance.

"Faith, with Applied Activity," was the theme of the Youth meeting held on Sunday afternoon, which was a prominent feature of the Convention. Branch President H. S. Millard was in charge of the proceedings, and various younger members gave carefully selected readings from the four standard works of the Church. Sister Pat McCormick, Brother Desmond Armstrong, Sister Joyce McCormick, and Brother Charles S. Garradley-Armstrong all spoke very ably upon the theme of the meeting. The music for this session was provided by Sister F. Armstrong, violin, and her son, Brother Desmond Armstrong, piano, who rendered a very well-known and much-appreciated musical selection, Handel's "Largo." About fifty people were present.

District President Wm. C. McCormick presided at the Sunday evening session, which commenced at 6.30 p.m. Brother Charles S. Garradley-Armstrong conducted the exercises. Branch President H. S. Millard illustrated many true examples of faith, and stressed the need for Applied Works. A sacred solo, "I Will Worship Him," words by Dr. Lloyd Woodruff, and music by Elder Melvin W. Dunn, was sung by Elder Lorenzo P. Dunn of the Kidderminster Branch, accompanied at the piano by Sister Margaret Dunn of the Handsworth Branch. Sister Edith Bryant of the Bristol Branch, accompanied at the piano by Brother H. S. Millard, sang another vocal solo, "How Lovely Are Thy Dwellings." District President Wm. C. McCormick brought the session to a close with a fine and well-prepared speech, which was a comprehensive and beneficial message to young and old. Between fifty and sixty people attended this session. A fine atmosphere of reverence, due to the fact that Home Missionary Sister Muriel Beams took all the Primary children to a near-by park, greatly added to the enjoyment of this meeting.

The Saints met again, on Bank Holiday Monday, with the intention of going on a ramble, but inclement weather precluded the possibility of such activity. With true Latter-day Saint spirit, however, the programme was soon changed, and a fine social soon in full swing, under the direction of Branch President H. S. Millard. Later in the evening Brother Charles S. Garradley-Armstrong took a party of the younger members to a cinema, whilst Brother Millard continued with the programme of dancing, music and monologues for all who preferred this form of entertainment.

So concluded a very happy, worthwhile and memorable Convention, an occasion which will live long in the memories of the Bristol Saints, and one which left all the participants with a fine feeling of work well done, and honest efforts well rewarded.

M.I.A. FOREVER !



DISTRICT ACTIVITIES

Liverpool

The Saints of the Wigan Branch were able to rejoice in the fruits of their labours on Sunday, July 27th, when their new meeting hall was opened. The hall is furnished with

upholstered seats and a new stand and rostrum, the latter being made by Brother Horace E. Heyes. The seating was made possible by the combined efforts of Brothers Norman H. Rickard, Snr., Joseph Heyes and Horace E. Heyes, whilst the

(Continued on page 528)

THURSDAY, AUGUST 14, 1941

EDITORIAL

Growing Into Things

LITTLE dog Fanny has been with us since she was a pup two years ago. She has her own little cushioned bed that is her special comfort in a haven of rest. She is clean in her habits, has learned her privileges in the home and lives within them. We, especially the children, enjoy her and she is happy and content as a dog can be. Suppose we were to bring into the home a wild mongrel cur from the back alley that had never known house life. To him Fanny's haven would be a torture prison. And what would it be to us?

Pick up a young man of the farm hand type who has never seen a college and set him down in the midst of college life with its class work, library research, general assembly, and see if he can find any happiness there; or suddenly place him in the luxurious surroundings of a palatial residence or hotel as a participant in a sumptuous banquet, and determine how much enjoyment would come to him. Take him to a grand opera or a superb symphony concert where thousands are thrilled to the depths of their souls, and hear his expressions of impatience and utter boredom.

Take a farmer of the country and suddenly place him in a grand suite of offices and turn over to him the reins of control of a great industry or a department of state or national government. What think you would be the result—to him and to others?

Choose a man of ungodly life, foul thoughts and obscene and blasphemous speech and habits and put him in a religious service where the Holy Spirit is mightily dominant; the music as of the voices of angels; from the pulpit emanates divine truth that burns itself into the souls of men as at Pentecost, and intimate communion with Deity brings ecstatic joy to the hearts of the worshippers. Our chosen man sees nothing, hears nothing, feels nothing to catch or hold his interest. He sits through the boresome service and goes away empty and unaffected.

Men cannot make complete changes and radical readjustments in life's well-set trend momentarily. No present happiness can come from an effort so to do. We must gradually grow into things if we are to make them fit in happy fashion.

And yet so very many seem to think that from complete absorption in thought and practice which is totally foreign to, if not indeed sinful against, matters of divine nature and spiritual significance, they will, at time of death, by some mystical process of spiritual alchemy, be suddenly transformed to angelic status, and participate forever in the glories of supreme heaven. Bitterest disappointment waits upon such an attitude.

If by being saved we mean saved from the grasp of death; then true enough, salvation is the free gift of God, for all, good and bad alike, will awake from death to life. But what kind of life? The life they have grown into. The Prophet Alma states the case very plainly in the following words:

"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, we cannot say this; for that same spirit which doth possess your body at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world."—Alma 34: 14.

We speak of the standards of living. There is the Chinese standard of life. We of the west would not like it. There is the European standard of life, the American standard, etc. Most worthy citizens are constantly striving to raise their inherited or acquired standard.

As there are varied standards of living here, so there will be hereafter. The standard by which we shall live or the degree of exaltation to which we shall attain, is that which we shall have grown into.

Those whose whole thought and attention is absorbed in making money or in other distinctly mundane affairs; who never ponder things divine nor seek communion with God; who have no time to respond to calls for service in the Church—such persons are not growing into a character pattern that will fit into celestial environment.

Those who befoul their breath and defile their bodies with those things that God for more than a hundred years has told us we should not use, are not growing into a strength of moral will, into cleanliness and virility of physical body commensurate with heavenly requirements.

Those who are not willing to sacrifice the things they would like to enjoy on earth, in order to make deposits in the Bank of Heaven—who feel that they "can't afford" to be honest with the Lord—have not yet in their souls the genius of the Gospel of Him who gave His life for them. They are not growing into a complete confidence in and allegiance to Him who has promised blessings to the faithful beyond their power to comprehend.

Those who have received the light of the Gospel and been commissioned with authority to act for God on the earth and then bury their divine gifts in the grave of indifference and neglect, are not growing into positions of tried and proved integrity and acquired experience needful to qualify them to reign and rule as kings and priests in the eternal Kingdom of God.

Only as we become like God and heavenly beings can we appreciate an association with them. Only as we understand God and the principles by which He lives and works can we become like Him. Such understanding will come only as we strive, study, ponder, pray, obey, and live by the light as it come to us.

All the heaven we shall ever enjoy we must grow into.

—EZRA L. MARLER.

AUXILIARY SECTION

PRIESTHOOD

Under the direction of the Mission Presidency

THE spiritual condition of a man is determined by the degree to which he honours, in his life, the Priesthood which has been conferred upon him. When the men holding the Priesthood live up to the ideals of the Priesthood, the Church advances rapidly; when they falter in their duties, the progress of the Church lags. Thus a heavy responsibility rests upon the body of men who bear the Priesthood.

"Effective, intelligent Priesthood activity begins with a clear and ample knowledge of the nature of Priesthood and its place in the government in the Kingdom of God. All worthy men may and do hold the Priesthood. There is no limited specially trained Priesthood class in the Church of Christ. From this vast body of Priesthood, now numbering hundreds of thousands, are drawn all officers of the Church. The majority of the men of the Church have had, or will have, Church leadership responsibility. This practice makes it doubly desirable that every man be familiar with the order and practice of the Church government. Be Prepared!"

—(President Rudger Clawson).

The Mission Presidency again urge with all solemnity every man holding the Holy Priesthood of God to magnify it with all his heart, might, mind, and strength.

The Priesthood or authority in which we stand is the medium or channel through which our Heavenly Father has purposed to communicate light, intelligence, gifts, powers, and spiritual and temporal salvation unto the present generation.

—A. K. ANASTASIOU.

HOME MISSIONARIES—BRANCH TEACHERS.

The Home Missionary force, now numbering over 250, is a new phase in the development in the British Mission. Faithful members, called and set apart for this sacred work, whose ages vary from fifteen to sixty-five, are beginning to do splendid work in the Branches and the Districts of the Mission. Reports are coming in showing as many as 18 hours a week given by individual Home Missionaries.

Very inspiring and encouraging reports are coming to the Office showing how blessed are these faithful Saints, how happy they feel in being able to contribute some of their time and means for the upbuilding of the Church and Kingdom to which they belong.

Sunday Schools, M.I.A.'s, Relief Societies, Beehives, and Primaries are benefitting by the efforts of these Missionaries. Promises of reward and exaltation have been given to all the Home Missionaries when they were set apart, and some of them are beginning to enjoy the realization of these promises already.

Every home of inactive members or families should be visited as soon as possible. Every District and Branch President and Counsellors, Sunday School workers, etc., would like to see Home Missionaries visit their homes as Branch Teachers and leave with them a message of the Gospel, and leave a word of instruction and a word of prayer.

This is the eleventh hour of the Dispensation of the Fulness of Times. Thrust in your sickle with all your might, so that the purposes of God may be accomplished in righteousness and in accordance with His holy mind and will.

A. K. A.

RELIEF SOCIETY

President	- - - -	Sister Marie W. Anastasiou
First Counsellor	- - - -	Sister Helen E. Poole
Second Counsellor	- - - -	Sister Maud B. Hawkes
Secretary	- - - -	Sister Miriam Mann

The modern woman has to face a great deal of criticism in this age of flat dwelling, modern household conveniences, cinemas and tin openers, but woman are basically the same as they have been ever since Mother Eve. Nevertheless, it is needful, from time to time, for all of us to take stock of ourselves and be sure that we are not guilty of forgetting the real mission of womanhood in the hustle and bustle of modern times.

Let us take as our measuring stick Proverbs 31: 10-31, wherein some of the qualities attributed to a paragon among women are loyalty, industry, prudence, constant alertness, business ability, strength, shrewdness, charity, providence, needlecraft, honour, wisdom, love and kindness. Finally we are told:—

“Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

“Give her of the fruit of her hands; and let her own works praise her in the gates.”

The true mission of womanhood is outlined here in a beautifully poetic manner, a joy to read. Every Relief Society Sister would do well to familiarise herself with this passage, as would every woman who desires to fulfil the measure of her creation. It matters not how much fame she may attain in her community, or even in the world, even though she may have benefitted thousands of people, for if she has neglected her own family, and not taught them the Gospel, she will stand condemned before the Lord.

—E. M. B.

GENEALOGY

Mission Supervisor: Elder James R. Cunningham

SEVENTY-ONE NAMES were received during the month of July for Baptism and Endowment work from the Saints in the Field. This averages only one name per Branch per month. It is very unlikely that this work has not been taken up to some extent in every Branch in the Mission. The difficulty generally arises in the labour attached to transferring the known data to the Temple Sheets. Branch Committees can perform a real service by giving assistance at this stage; let one member be selected and all concentrate to help that person to get their work on the Temple Sheets. There have been cases of Saints carrying names around for years waiting for someone to help them to place them on Temple Sheets to complete the work. In your next class, offer to help the members along these lines; with a little effort a harvest of names can be procured.

FOR THOSE WHO CANNOT ATTEND A BRANCH CLASS. WE WILL GLADLY HELP YOU WITH YOUR INDIVIDUAL PROBLEMS AS FAR AS IT IS IN OUR POWER.

EVERY MISSIONARY should seek to develop skill in Genealogical work; study and application will bring their inevitable reward in the "power to accomplish the work." The Mission Committee will be pleased to help any of the full time or Home Missionaries in their own personal work or in aiding them to become more capable workers in assisting to build up the Kingdom.

Please write into the Mission Genealogical Committee—they are at your service. J. R. C.

SUNDAY SCHOOL

Superintendent - - - - Elder James R. Cunningham
First Assistant - - - - - Elder W. O. Chipping
Second Assistant - - - - Sister Winifred A. Osborn

PRELUDE:

Hymn No. 70, "Deseret Sunday School Hymns," first six bars.

SACRAMENT GEM:

As brethren let us ever live
In fellowship and peace!
Forgive, that God may us forgive,
That love may still increase.

POSTLUDE:

Same Hymn, last seven bars.

THE ORDER OF EXERCISES.

If the best results are to be secured, the order of exercises is very important.

The recommended procedures represent the experiences of almost a century. Obviously the Church desires uniformity in the exercises, regardless of where the Sunday Schools are located. We feel that the Plan 2, as outlined in the "Instructor" for February, 1941, is most suitable for the British Mission Sunday Schools.

Here it is for your reference:

Preliminary Devotional Music	- - - - -	3-5 minutes.
Announcements	- - - - -	4 "
Opening Song	- - - - -	4 "
Prayer	- - - - -	2 "
Singing Practice	- - - - -	10 "
Two two-and-one-half-minute Talks	- - - - -	5 "
Sacramental Song		
Preliminary Sacramental Service:	} - -	15 "
Prelude, Sacramental Gem, Postlude.		
Administration of Sacrament		
Separation for Class Work:		
Class Work	- - - - -	45 "
Re-assembly for closing exercises:	} - -	5 "
Closing Song		
Benediction		

Sunday Schools operating according to this plan will develop much more rapidly than those conducted haphazardly.

OBJECTIVE FOR SEPTEMBER, THEN, A SUNDAY SCHOOL ACCORDING TO PLAN

—MISSION SUNDAY SCHOOL BOARD.

M.I.A.

Y.M.M.I.A. Superintendent - - - Elder James P. Hill
 Y.W.M.I.A. Superintendent - - - Sister Madeline E. Hill
 Assistants - - - - - Elder Melvin W. Dunn
 Sister Louisa R. Lawman

LET'S GO TO MUTUAL!

The M.I.A. Activity period is upon us, and now is the time to prepare for a grand season ahead with enthusiasm and energy.

Events that should take place in YOUR Branch are:—

- (1) M.I.A. OFFICERS' BRANCH BOARD MEETING to be held week ending September 6th
- (2) M.I.A. BRANCH CONFERENCE to be held Sunday, September 7th.
- (3) M.I.A. OPENING SOCIAL to be held week ending September 20th.

BRANCH PRESIDENTS—If your Branch has no M.I.A., now is the time to organise a group. Meet with the individuals selected to be Officers during the week ending September 6th and plan together. First, for the M.I.A. Conjoint session to be held Sunday, September 7th. Here is the suggested programme:

THE M.I.A. THEME

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants, Section 82: 10.

Organ Prelude.

Song Service.

- "Awake, My Soul." (S.S.Song Book, No. 276.)
- "Let the Lower Lights be Burning." (L.D.S. Hymns, No. 99.)
- "Hope of Israel." (S.S.Song Book, No. 62.)
- "True to the Faith." (M.I.A. Song Books.)

Invocation.

Scripture Reading: I Samuel 14: 1-22.

Presentation of the M.I.A. Theme by Y.M.M.I.A. President, and introduction of the topic, "Obedience is Better than Sacrifice."

Short Talks may be assigned on the following subjects as desired.

(1) DEFINITION OF OBEDIENCE.

- (a.) What are the differences in obedience through fear, through love, through understanding?
- (b.) Distinguish between blind obedience and rational obedience.
- (c.) What is the difference between passive and creative obedience?

(2) THE NECESSITY FOR OBEDIENCE.

- (a.) Order demands obedience.
- (b.) In order to assure discipline, obedience is necessary. (The old idea of discipline must not be confused with what true discipline means: that of being converted to a cause so completely that each person is knitted closely into an organised unit with others who possess the same kind of common devotion to duty.)

(3) SOME SPECIFIC LAWS LATTER-DAY SAINTS SHOULD OBEY.

- (a.) The Word of Wisdom.
- (b.) The Law of Tithing.
- (c.) Fasting and Fast Offerings.
- (d.) Chastity and morality.

(4) NECESSITY AT TIMES OF OBEDIENCE FOR OBEDIENCE SAKE.

- (a.) "Behold, I, the Lord, utter my voice, and it shall be obeyed."—Doctrine and Covenants 63: 65.
- (b.) Sometimes it is impossible to understand the reason for the commandment, or perhaps the commandment itself. (Reference: story of Naaman, the leper; Abraham and his son Isaac.)
- (c.) Necessity for obedience to our modern authorities who represent the Godhead on earth.

(5) BENEFITS OF OBEDIENCE.

- (a.) Learning of self-control.
- (b.) Increasing capacity for improvement.
- (c.) "I, the Lord, am bound when ye do what I say; but when you do not what I say, ye have no promise."

Benediction.

Closing Song: "Improve the Shining Moments." (S.S. Songs, No. 53.)

- - - - -

The week following is left open, no official meeting being scheduled, but some might wish to gather together and practise and plan for the grand event to come, the **OPENING SOCIAL**. Start as you mean to continue, with verve and spirit. It is suggested, this year, that this event should take the form of a reception given by Mr. and Mrs. M.I.A. to their hosts of friends inside and outside the Branch. If possible, have invitation cards sent to all members and friends, following close on the heels of the canvass night, to be conducted during the last week in August. (See "Millennial Star," June 26th.) Means are necessarily limited, we know, but do your best to decorate and achieve the cultural and friendly atmosphere characteristic of M.I.A., using the familiar colours Green and Gold to the best possible advantage. The objective is to keep those who attend as regular attendants for the rest of the season.

It is feared that our lesson material will not arrive in time to enable us to commence promptly with our study courses, so we shall continue on the lines that we are following at present, developing our Public Address in practice, and taking a brief course in story telling and conversation until our material arrives. We shall continue to publish lessons in the "Star."

And now a very little word about the Questionnaire recently sent out. The response has been poor, and a large percentage of these remain outstanding. Please may we request, therefore, that you fill in these at your earliest convenience and return to us, and don't forget to mark the forms with the name of the Branch to which it applies.

CARRY ON!

LET'S GO TO MUTUAL.

- - - - -

PUBLIC ADDRESS.

"THY SPEECH BETRAYETH THEE."

Lesson Six.

SENTENCE STRUCTURE AND WORDS.

Words have a soul.

Your vocabulary and use of words mirror your experience.

The brain records experience in word symbols.

General preparation through building a vocabulary by:

1. Reading aloud (including one's own composition).
2. Conversation.
3. Systematic word-study.
 - x. Use of dictionaries, etc.
 - y. Use of current magazines, etc.
 - z. Practice in oral and written composition.

The various suggestions as to the acquiring of a general background for speaking have been treated at considerable length because of their great relative importance in this entire scheme for setting forth the Essentials of Public Speaking. The following points, while of real moment, fit more quickly into the proposed framework.

For the speaker there are only three channels of communication, his vocabulary, his voice (intonations), and his gestures (pantomime). Of these three, vocabulary should be the most highly intellectual. Your exact thought can be conveyed to others only in so far as you have precise words at your command. This is not a plea for bombastic words, but for that clear-cut diction with which the speaker may express the finest shades of meaning or the subtle changes of emotion.

If you find yourself stumbling along, groping for a word to express your meaning, if "you know what you want to say, but just can't get the right word," then you admit a weakness which you have the power to remedy. This is not necessarily a weakness in your writing, reading, or hearing vocabulary, but primarily in your speaking vocabulary. The road to self-improvement lies open before you.

Begin with the thoughtful, "wide-awake" reading aloud, not only of standard and current publications, but of your own compositions. The effort necessary in correctly sounding a word reinforces its full meaning and content. Never pass a relative strange word by without improving the acquaintance. After understanding a word, incorporate it into your working vocabulary, test it under living conditions, use it to colour and enrich your own diction, until you can employ it with complete assurance. Additional words may likewise be constantly drawn from the speech of others who show skill and proficiency in language.

But even more profitable than the above plan is to follow a systematic programme of word-study. Supply yourself with adequate dictionaries. As you read and write, mark those words that, for the moment, lie without your ordinary working vocabulary, but would be a welcome and influential addition; make this study of each word:

1. Spelling.
2. Pronunciation. Where several pronunciations are allowable, select the one most used in your community. Never be needlessly conspicuous.
3. Derivation. This is especially fruitful in building up groups of words from the same root form.
4. Life history of the word. This often adds a dash of romance.
5. Variety of meanings—scientific, philosophical, theological, etc.
6. Synonyms.
7. Antonyms.
8. Homonyms.
9. Correct use in several different sentences.
10. Place this study form over your desk and deliberately employ these additional resources in your work.

A score of new words may be added to your vocabulary by even one such adventure. For example, you may be over-using the word "unfriendliness" in your speech merely because you could not think of any adequate variation. You might have ranged through: antipathy, dislike, malevolence, exasperation, animosity, hatred, vexation, grudge, ill-will, malice, spite, aversion, malignity, resentment, impatience, antagonism, repugnance, rancour, irritation, bitterness, acrimoniousness, indignation.

And as one idea should always suggest its opposite, your mental vision would have rested on these antonyms: affection, attachment, good-will, liking, consideration, friendliness, esteem, amity, comity, regard, fondness, love, devotion, favour.

Every cultivated person should make words a constant study in order to express himself more accurately, more emphatically and more beautifully. In the realm of language everyone may be an artist.

Sentence structure must be carefully watched. Clear construction is imperative so that there will be no question in the minds of the listeners as to the meaning. Short sentences may be appropriate, because if the audience is confused with bad structure, then the meaning is often vague or lost entirely, since the listeners are puzzling over what has been said while the teller continues with new ideas.

Discussion:

1. What is meant by our heritage of words?
2. How may one rate his own vocabulary?
3. How may one built his vocabulary?
4. List over-worked words. List ten beautiful words and tell why you think them so.
5. When may a word become one's own?
6. Define a sentence. Make several.

Assignment: A synonym contest. Take one word at a time and quickly call for synonyms from the group. This will promote active thinking and should be a period of mental refreshment.

PRIMARY

Acting Supervisor: Sister Doris Peacock

"I'll lend you for a little time
A child of Mine," He said,
"For you to love the while she lives
And mourn for when she's dead.
It may be six or seven years, or
Twenty-two or three,
But will you, till I call her back,
Take care of her for me?"

MOTHERS, have you ever thought that your children are only loaned unto you by our Father in Heaven, who expects you to watch over them and guide them and teach them His commandments, so that when they grow older they might stand upon their own feet and battle against the trials of this world. The secret lies in training the children from the cradle and, step by step, lift them up to the heights of manhood and womanhood; show them love, teach them humility so that, at any time our Heavenly Father may require them to be returned unto Him, they will be fit to meet Him. Remember, the word of the Lord says: "Inasmuch as parents have children, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God . . . the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized."—D. and C., 68: 25, 26.

FOR YOUR OWN SAKE, AS WELL AS THEIRS, SEND YOUR CHILDREN TO PRIMARY



DISTRICT ACTIVITIES

(Continued from page 519)

new organ was presented by Brother and Sister Clifford Hartley and family. The fitting out of the new room was accomplished after a great deal of hard work, and after obstacles which seemed insurmountable had been accomplished. The Saints of the Wigan Branch all know that they have received the help of the Lord in this undertaking, and are grateful that they were able to accomplish so much in so short a time.

The first service in the new hall was a fine spiritual feast, and was attended by members from Preston, as well as non-members who had not been seen before.

The Wigan Branch Building Fund is progressing very favourably. £18:9:0 has been voluntarily contributed by members.

Nottingham

The Eastwood Branch Relief Society has been re-organised with the following officers: Sister Susanah Welsh as President, Sister Ada Hill as First Counsellor, Sister Lilian Williams as Second Counsellor, Sister Ida Booth as Secretary, and Sister Eva Williams as organist.

Whilst the film "Brigham Young" was showing at the "Empire," East-

wood, President S. Allen, Brother Edward A. Wright, Sisters Margaret Wild, Ida Booth, Edna Barnes, Deacons Sidney Hill, Jnr., and Kenneth Wright, handed out 1,000 tracts and 1,000 "Stars." This literature was very well received by the public, who stood in a queue outside the theatre to receive the pamphlets.

An M.I.A. social was held in the Hucknall Branch, under the sponsorship of Lady Missionaries Gwen C. Farmer, Joyce Collins and Ivy Woodhead. The opening exercises were conducted by M.I.A. President Thomas Wright, and the entertainment was conducted by the Lady Missionaries. The programme included games, community singing and dances. Sister Edith Shepherd of the Nottingham Branch gave several recitations, and Sister Elsie Vale, also of Nottingham, provided music at the piano. The evening was brought to a close with two humorous sketches by the Lady Missionaries, assisted by Brother George H. Robinson of the Nottingham Branch. Twenty-one members and friends attended; and everybody had an enjoyable evening.

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